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too redundant. The instances cited are so numerous and confusing that they obscure the main idea. As a German proverb says, "The trees hide the forest."

E. BOIRAC.

L'ANNÉE PHILOSOPHIQUE. Par F. Pillon. Paris: Félix Alcan, 1893.

M. Pillon, with his teacher M. Renouvier, was one of the founders of Neo-Kantianism in France. For nearly twenty years they both applied the principles of their philosophy to all questions, moral, social, political, religious, literary, scientific, etc., in a valiant little weekly review, *La Critique philosophique*, to which they were almost the only contributors. Since this review ceased to appear, M. Pillon has in some degree replaced it by a sort of annual inventory of all the most recent philosophical publications in France, of which he has now given us the third volume under the title "L'Année philosophique." In it we find an interesting essay upon Schopenhauer and the "Metaphysics of Pessimism," by M. Renouvier; an original study by M. Dauriac on "The Nature of Emotion," in which he improves and very happily completes the well-known theory of William James; and finally a very learned exposition of the "Historical Evolution of Idealism, from Democritus to Locke," by M. Pillon. This is followed by a bibliography of French philosophy for the year 1892, which is a review by M. Pillon of all the works, large or small, that appeared in France during that year which could be of interest to philosophical students. They are arranged under the following headings: 1, metaphysics, psychology, and philosophy of science; 2, ethics, religious philosophy, and aesthetics; 3, philosophy of history, sociology, and pedagogy; 4, history of philosophy and criticism. These are all examined from the Neo-Kantian point of view.

E. BOIRAC.

DARWIN AND HEGEL. By D. G. Ritchie. London: Swan Sonnenschein & Co. Pp. xvi, 285.

The most obvious objection to these essays is their scrappiness. To get a system out of them is (if I may quote Mr. Ritchie against himself) "like trying to make your dinner off shrimps." But this is an objection which no one will care to urge in the face of Mr. Ritchie's own admission. He claims for them only the unity of stand-point. He is an Evolutionary Idealist, and these essays